

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JOEL.

No. 31, Vol. XXIV.

Saturday, August 2, 1862.

Price One Penny.

THIRTY-SECOND ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

(Concluded from page 458).

Monday, April 7, 10 a.m.

Choir sang—"Come, O thou king of kings."

Prayer by Bishop Edwin D. Woolley.

Choir sang—"I'll praise my maker while I've breath."

Elder George A. Smith preached from the 12th, 13th, and 14th verses of the 5th chapter of Paul's epistle to the Hebrews, which read as follows:—

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness, for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

It was important, he said, that the Elders should go abroad and preach the Gospel, and have a chance to test, by actual experience, the power of the principles of truth when brought in contact with the fanaticism of the world, which is dignified by the title of religion. Made some important remarks on the order of the Priesthood, and showed that in consequence of the ignorance of the people each settlement has to be content with a wheelbarrow

instead of a four-horse coach; in other words, a Bishop has to do everything himself, whereas, if the people were not so full of tradition, they might just as well have a President also. Exhorted the presiding officers to show common courtesy to each other, instead of contending which shall be the greatest man.

President Brigham Young said, the people must have the living oracles within themselves, and the spirit of revelation, or they cannot keep in the track which leadeth unto life eternal. Showed that the belief in a messenger of life is a spiritual matter, while baptism for the remission of sins is a temporal act, hence the importance of understanding the temporal and the spiritual. Pointed out the law for the government of the Bishopric, and the legal mode of getting Bishops who are not literal descendants of Aaron. In speaking of the office of Bishop, he said, that a Bishop could baptize but not confirm by virtue of his Bishopric; showed how a President should act in a Ward; pointed out the duty of each member in a Ward in both temporal and spiritual things, and that when a man is ordained an Apostle he can then officiate in all the offices of the Priesthood.

Elder Hyde followed with some suitable remarks upon the same subject.

President Heber C. Kimball said he felt a pride in seeing this people doing right, and being an example to all people. He took up the subject of the true vine, and reasoned upon it. With all our faults, he said, there are good men and women enough to preserve this people in the unity of the faith. Recommended mercy, humility, and charity, and argued that we should be one in all things.

President Joseph Young said he wanted to speak a few words of general instruction to the Quorums of Seventies. He proceeded to give the history of the Mass Quorums, and stated that all the members of Mass Quorums in the country were required to report themselves quarterly to their respective Quorums, so that their standing might be understood here at headquarters.

Elder Ezra T. Benson next addressed the Conference, and said he was pleased to have the opportunity of speaking to the brethren, and he rejoiced in the great progress of the work of our God. He felt to exhort the brethren and sisters to faithfulness and humility, and to a determination to carry out the designs of the Almighty. Testified that all the organizations of the Priesthood in Cache valley were a blessing to the settlements, and that harmony and peace prevailed there.

The President followed with a few encouraging remarks.

Choir sang—"Come all ye sons of Zion."

Benediction by William W. Phelps.

2 p.m.

Choir sang a hymn.

Prayer was offered by Elder E. T. Benson.

Choir sang—"My God the spring of all my joys."

President Heber C. Kimball then presented the authorities of the Church as follows:—

Brigham Young, President of the Church of Jesus Christ of Latter-day Saints; Heber C. Kimball, his First, and Daniel H. Wells, his Second Counsellors.

Orson Hyde, President of the Quorum of the Twelve Apostles; and Orson Pratt, sen., John Taylor, Wilford Wood-

ruff, George A. Smith, Amasa M. Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, and George Q. Cannon, members of said Quorum.

John Smith, Patriarch of the whole Church.

Daniel Spencer, President of this Stake of Zion; and David Fullmer and George B. Wallace, his Counsellors.

William E. dington, John V. Long, John L. Blythe, George Nebeker, John T. Caine, Joseph W. Young, Gilbert Clements, Brigham Young, jun., Howard Spencer, Claudius V. Spencer, Thomas B. Broderick, and James H. Hart, members of the High Council.

John Young, President of the High Priests' Quorum; Edwin D. Woolley and Samuel W. Richards, his Counsellors.

Joseph Young, President of the first seven Presidents of the Seventies; and Levi W. Hancock, Henry Herriman, Albert P. Rockwood, Horace S. Eldredge, and Jacob Gates, members of the first seven Presidents of the Seventies.

William Squires, President of the Elders' Quorum.

Edward Hunter, Presiding Bishop; Leonard W. Hardy and Jesse C. Little, his Counsellors.

Samuel A. Moore, President of the Priests' Quorum.

McGee Harris, President of the Teachers' Quorum; Adam Speirs and David Bowman, his Counsellors.

John S. Carpenter, President of the Deacons' Quorum; William F. Cook and Warren Hardy, his Counsellors.

Brigham Young, Trustee in Trust for the Church of Jesus Christ of Latter-day Saints.

Daniel H. Wells, Superintendent of Public Works.

William H. Folsom, Architect for the Church.

Brigham Young, President of the Perpetual Emigrating Fund to gather the poor.

Heber C. Kimball, Daniel H. Wells, and Edward Hunter, his assistants and agents for said fund.

George A. Smith, Historian and general Church Recorder; and Wilford Woodruff his assistant.

The foregoing Quorums and authorities were all voted for separately, and

each and all unanimously sustained by the Conference.

President Daniel H. Wells addressed the meeting upon the several subjects previously spoken of to-day and yesterday. He also called attention to the necessity of people ceasing their contentions with each other as to who shall hold the authority and be the greatest man in Israel; but instead of doing this, he said, let us each and all be in our place, ever ready and willing to do what we can for the furtherance of the cause of our Redeemer.

Elder William Willes was called upon, and sang the following song:—

MY OWN LAND, DESERET.

The land of my home I fondly cherish in my breast,
The land of the mountain valleys, where the saints
are blest:

Here, at my home be, free from worldly strife,
'Tis here I can feel free, and lead a peaceful life.

CHORUS.

My own land, Deseret, here I love to dwell;
Deseret, my own land—home I love so well.

The world with its strife and anger brings no fear to me,
It only makes my faith the stronger that we'll be free:

Roll on ye dark clouds o'er the troubled world,
The wicked from their high thrones shortly will be hurld.

My own land, Deseret, &c.

Frowns from the proud and lofty ne'er can me appal;
Lies from the base and crafty—I can bear it all;
When truth and liberty smile open my way,
I heed not their anger, so what'er they say.

My own land, Deseret, &c.

When strife and dread commotion fill the world with woe,
Here we'll enjoy the portion Heaven will bestow;

Here we will make our heaven bright and fair,
See the wicked driven to darkness and despair.

My own land, Deseret, &c.

President Brigham Young remarked that this was the place to give instructions, and therefore he felt to improve the present opportunity. He then spoke of the authority of a Bishop to baptize and administer the sacrament, and also to look after the morals of the people. When a Bishop confirms a person in the Church, he does it by virtue of the High Priesthood which he holds, and not by virtue of his Bishopric. He then reasoned at some length on the true order of the Church organization, and showed that the authorities had to guide the people in the channel that is now necessary for them to walk in.

When speaking of the subject of preserving grain, the President observed, that it was a question with some whether we should supply the mail company with grain or not. He was in

favour of supplying them, and helping them if necessary. He considered our mail and telegraphic facilities a great blessing to us and to any other community; they are two of the greatest blessings that we can have, and by-and-by we shall have the London news, the news from St. Petersburg, of the night before, in print when we get up in the morning. He had helped the telegraph company some in the commencement here, and he was ready to assist them again if they needed it. But in supplying grain he would like it to be done by counsel then it would be right; and if he could have his way he would furnish that mail company not only with grain, but he would supply the entire route with good men and boys that could be depended upon. The present company have a million dollars per annum for carrying the mail, but as they are now going on they will fail, and that too because they have got so many thieves on the road. If it were left with him he would put men on that road that if a passenger lost his purse it would be safe in the coach. The mail company should be helped; they need assistance and they should have it.

Choir sang—"How beauteous are their feet."

Benediction by Elder Lorenzo Snow.

The Bishops held a meeting this evening for the transaction of local business—Bishop Hunter presided. The meeting was a highly interesting one, and a great deal of good instruction was given. From the reports made it appeared that three hundred teams were ready to start East about the 25th inst., to bring the poor from the frontiers the coming summer.

Elders Orson Hyde and George A. Smith gave some good advice relative to agricultural pursuits, the herding of cattle by men instead of boys, the taking care of our grain, and the procuring of good seeds.

The meeting was dismissed by Bishop Davis a little before 10 o'clock.

Tuesday, April 8th, 10 a.m.

Choir sang—"How firm a foundation ye Saints of old have laid."

Prayer by Elder Wm. R. Woodruff.

Choir sang—"Come all ye Saints who dwell on earth."

Elder William Clayton read the Trustee-in-Trust's financial report, showing the present condition of the finances of the Church.

A list of the names of brethren called to go on foreign Missions was then read by the clerk, and also the names of those called to go and assist in building up the cotton growing district of Deseret.

President Brigham Young nominated Seth Taft to be ordained a Patriarch, which was seconded by President H. C. Kimball, and on being put to the Conference was carried unanimously.

Elders Orson Pratt and George A. Smith addressed the Conference on the claims of Utah to be admitted into the Union as a free and sovereign State.

Elder Erastus Snow argued the necessity of raising and preserving the best of every kind and variety of seeds. The Sorgum seed, he said, was not sufficiently valued by the people, neither were any other seeds cared for as they should be.

President B. Young followed with some very instructive remarks on the same subject, and also on the raising of fruit in the settlements. Exposed the folly of those brethren who have never planted a peach or apple tree in this Territory, because they are afraid that we shall be again driven from our home.

Choir sang—"Let Zion in her beauty rise."

Benediction by Patriarch John Young.

2, p.m.

Meeting opened by singing. Prayer was offered by President G. B. Wallace.

Choir sang—"Go ye messengers of glory."

Elders Lorenzo Snow and Wilford Woodruff spoke upon the practical duties of Saints, importance of obeying counsel, and striving to be one in all things.

The cases of about fifty persons were brought before the Conference; some had apostatized, and others were found guilty of frequent and numerous transgressions, for which they were all excommunicated from the fellowship of the Church.

President Brigham Young wished to see the Latter-day Saints so live as to

overcome every passion that is contrary to the spirit and plan that God has devised to bring about the salvation of the people. We may rest assured that we shall not be afflicted any more than we are well able to bear. If we do right, then all that our enemies can do will not amount to any more than the king of France marching his army up the hill, and then marching it down again. We may talk about Priesthood, about redeeming Zion ready for the coming of the Son of Man, but it is all in vain unless we sanctify ourselves before our God.

Said we wanted to go on with the building of the Temple this summer; and if the people will be faithful to do their part, the Lord will give us a fruitful season. Brethren, bring on the rock, and let boys and young men that have no trade or business come and learn to cut stone. The President said he began to feel anxious about it, for he wanted to get it pretty near done before we are called to return to the Centre Stake of Zion.

Choir sang—"Redeemer of Israel."

President B. Young pronounced the benediction.

Wednesday, April 9th, 10, a.m.

Choir sang—"Arise O glorious Zion."

Prayer by Elder George A. Smith.

Another hymn was sung, after which Elder F. D. Richards made remarks on the privileges of the Saints, and the good instructions and counsel given during the present Conference.

President H. C. Kimball exhorted to union, faith, and good works, that we might become more fully of one heart and one mind. Referred to the brethren going to redeem Zion, and how wonderfully the Lord had scattered abroad our enemies, and said if we would be alive in Christ Jesus our Lord, he will preserve us and bring us off victoriously.

Choir sang.

On motion of President Orson Hyde, the Conference adjourned until the 6th of October next, at 10 a.m.

Elder John Taylor dismissed the congregation by benediction.

J. V. Long,

Clerk of the Conference.

M E T H O D .

The advantages of method in attending to the several duties which our positions or the responsibilities of life require us to perform, are realized by but few, and those few are, principally, they who practice it. Some persons are naturally methodical in their habits and have the organ of order fully developed; some are extra methodical, and to them any departure from rule or precedent appears a positive crime against the stereotyped order they have been accustomed to observe; while others again have no order, no method, but do everything confusedly, hurriedly, or out of place, and from their lack of method leave many important duties unattended to. In this, as in everything else, extremes are productive of evils and should be avoided. While it is an extreme on the one hand to bind and fetter the course of our lives with certain iron-bound restrictions because they are very methodical, it is equally an extreme to disregard method and pursue a loose disorderly course of attending to our labours or duties. One man will have all his arrangements made and his plans completed and in an orderly condition which he can take up *seriatim* and execute with facility, simply because he follows them up regularly and with method. He is rarely hurried. If he holds a position of responsibility he is able at any time to satisfactorily explain how his trust is executed, and is never taken by surprise. Another man is always hurried, always behind-hand, with so many things to attend to at once that he hardly knows which to turn to first, and, yet, he has in reality nothing more to do than the other. It is because he has no method in attending to his duties or the concerns which require his care that this is the case. In one house you will find cleanliness, comfort and order prevailing, because the household duties are methodically arranged and performed; while in others there is always a bustle, always an overabundance of work, and a prevailing disarrangement consequent upon a lack of order and method; yet the family is most likely as large in the former as in the latter,

and with no more hands or strength to perform the labour consequent upon it. It is not, in many instances, because the intrinsic worth is greater or the desires better of the one party than of the other, but, because, the labour is not performed with the same regard to order and method which invariably facilitate despatch.

In our desires to progress in everything praiseworthy this matter should claim a share of the attention of all, and especially of those who are lacking in it. To be found worthy of trust and responsibility, whether as man or woman, whether in the broad field of extended duties or the more contracted yet important one of household concerns, the value and importance of method in performing the duties which devolve upon us will be realized by all who study and apply it. It will increase efficiency and the power of performing a greater amount of work with more ease and in less time. Those who are not naturally methodical in their habits will derive benefit from cultivating it, for in its cultivation they will establish habits of order and arrangement, which as the opposites of disorder and disarrangement are so much to be desired. "A place for everything and everything in its place" has become a maxim famous among housewives, and its value is undoubted. But it will go farther than household arrangements, and if we put it "a time for everything and everything in its time," it will apply in a hundred directions with equal force.

There is an urgent necessity which requires the Saints to adopt every principle by which they can increase their usefulness. That necessity is the rapid progress of the kingdom of God and the wants of the millions who will yet receive blessings under its protecting power; hence it is that the adoption of method and order, under the guidance of the Holy Spirit, in performing our duties is to be commended. The more time intelligent and wise mothers can bestow upon the training of their children, the more influence they have in directing their young and pliant

minds in the ways of righteousness and instructing them in the principles of truth. The less time it requires a man to perform his duties, the more he can spare for self-improvement and the development of his mental abilities, and the more power he possesses to be instrumental in doing good; while they

who are correct in their habits, exact in the performance of their duties, and orderly in all things, possess, when these are added to faithfulness and worth, powerful recommendations to have confidence and trust bestowed upon them.

A. B.

HISTORY OF JOSEPH SMITH.

(Continued from page 472.)

It is said that the guard elevated their firelocks, and boisterously threatening the mob discharged their firearms over their heads. The mob encircled the building, and some of them rushed by the guard up the flight of stairs, burst open the door, and began the work of death, while others fired in through the open windows.

In the mean time Joseph, Hyrum, and Taylor had their coats off. Joseph sprang to his coat for his six shooter, Hyrum for his single barrel, Taylor for Markham's large hickory cane, and Dr. Richards for Taylor's cane. All sprang against the door. The balls whistled up the stairway, and in an instant one came through the door.

Joseph Smith, John Taylor, and Dr. Richards sprang to the left of the door, and tried to knock aside the guns of the ruffians.

Hyrum was retreating back in front of the door and snapped his pistol, when a ball struck him in the left side of his nose, and he fell on his back on the floor, saying, "I AM A DEAD MAN."

As he fell on the floor another ball from the outside entered his left side, and passed through his body with such force that it completely broke to pieces his watch which he wore in his vest pocket, and at the same instant another ball from the door grazed his breast, and entered his head by the throat; subsequently a fourth ball entered his left leg.

A shower of balls were pouring through all parts of the room, many of which lodged in the ceiling just above the head of Hyrum.

Joseph reached round the door casing, and discharged his six shooter into the passage, several barrels missing fire.

Continual discharges of musketry came into the room.

Elder Taylor continued parrying their guns until they had got them about half their length into the room, when he found that resistance was vain, and he attempted to jump out of the window, where a ball fired from within struck him on his left thigh, hitting the bone, and passing through to within half an inch of the other side. He fell on the window sill, when a ball fired from the outside struck his watch in his vest pocket, and threw him back into the room.

After he fell into the room he was hit by two more balls, one of them injuring his left wrist considerably, and the other entering at the side of the bone, just below the left knee. He rolled under the bed, which was at the right of the window in the south-east corner of the room.

While he lay under the bed he was fired at several times from the stairway; one ball struck him on the left hip, which tore the flesh in a shocking manner, and large quantities of blood were scattered upon the wall and floor.

When Hyrum fell, Joseph exclaimed, "Oh dear! brother Hyrum," and opening the door a few inches he discharged his six shooter in the stairway (as stated before), two or three barrels of which missed fire.

Joseph, seeing there was no safety in the room, and probably thinking that it would save the lives of his brethren in the room if he could escape, turned calmly from the door, dropped his pistol on the floor, and sprang into the window, when two balls pierced him from the door, and one entered his right breast from without, and he fell outward into

the hands of his murderers, exclaiming, "O Lord, my God!" He fell partly on his right shoulder and back, his neck and head reaching the ground a little before his feet, and he rolled instantly on his face.

From this position he was taken by a man who was barefoot and bareheaded, and having on no coat, his pants rolled up above his knees, and his shirt sleeves above his elbows. He set Joseph against the south side of the well curb, which was situated a few feet from the jail, when Col. Levi Williams ordered four men to shoot him. They stood about eight feet from the curb, and fired simultaneously. A slight cringe of the body was all the indication of pain visible when the balls struck him, and he fell on his face.

The ruffian who set him against the well curb now gathered a bowie-knife for the purpose of severing his head from his body. He raised the knife, and was in the attitude of striking, when a light, so sudden and powerful, burst from the heavens upon the bloody scene (passing its vivid chain between Joseph and his murderers), that they were struck with terror. This light, in its appearance and potency, baffles all powers of description. The arm of the ruffian that held the knife fell powerless, the muskets of the four who fired fell to the ground, and they all stood like marble statues, not having the power to move a single limb of their bodies.

The retreat of the mob was as hurried and disorderly as it possibly could have been. Col. Williams hallooed to some who had just commenced their retreat to come back and help to carry off the four men who fired, and who were still paralyzed. They came and carried them away by main strength to the baggage waggons, when they fled towards Warsaw.

Dr. Richards' escape was miraculous; he being a very large man, and in the midst of a shower of balls, yet he stood unscathed, with the exception of a ball which took away the tip end of the lower part of his left ear, which fulfilled literally a prophecy which Joseph made over a year previously, that the time would come that the balls would fly around him like hail, and he should see his friends fall on the right and on

the left, but that there should not be a hole in his garment.

The following is copied from the *Times and Seasons*:—

"TWO MINUTES IN JAIL.

Possibly the following events occupied near three minutes, but I think only about two, and have penned them for the gratification of many friends.

Carthage, June 27, 1844.

A shower of musket balls were thrown up the stairway against the door of the prison in the second story, followed by many rapid footsteps.

While Generals Joseph and Hyrum Smith, Mr. Taylor, and myself, who were in the front chamber, closed the door of our room against the entry at the head of the stairs, and placed ourselves against it, there being no lock on the door, and no catch that was useable.

The door is a common panel, and as soon as we heard the feet at the stairs head, a ball was sent through the door, which passed between us, and showed that our enemies were desperadoes, and we must change our position.

General Joseph Smith, Mr. Taylor, and myself sprang back to the front part of the room, and General Hyrum Smith retreated two-thirds across the chamber directly in front of and facing the door.

A ball was sent through the door which hit Hyrum on the side of his nose, when he fell backwards, extended at length, without moving his feet.

From the holes in his vest (the day was warm, and no one had their coats on but myself,) pantaloons, drawers, and shirt, it appears evident that a ball must have been thrown from without, through the window, which entered his back on the right side, and passing through, lodged against his watch, which was in his right vest pocket, completely pulverizing the crystal and face, tearing off the hands and mashing the whole body of the watch. At the same instant the ball from the door entered his nose.

As he struck the floor he exclaimed emphatically, "I'm a dead man." Joseph looked towards him and responded, "Oh dear! brother Hyrum," and opening the door two or three inches with his left hand, discharged one barrel of a six shooter (pistol) at random in the entry, from whence a ball grazed Hyrum's breast, and entering his throat passed into his head, while other muskets were aimed at him and some balls hit him.

Joseph continued snapping his revolver round the casing of the door into the space as before, three barrels of which missed fire, while Mr. Taylor with a

walking stick stood by his side and knocked down the bayonets and muskets which were constantly discharging through the doorway, while I stood by him, ready to lend any assistance, with another stick, but could not come within striking distance without going directly before the muzzle of the guns.

When the revolver failed, we had no more firearms, and expected an immediate rush of the mob, and the doorway full of muskets, half way in the room, and no hope but instant death from within.

Mr. Taylor rushed into the window, which is some fifteen or twenty feet from the ground. When his body was nearly on a balance, a ball from the door within entered his leg, and a ball from without struck his watch, a patent lever, in his vest pocket near the left breast, and smashed it into 'pie,' leaving the hands standing at 5 o'clock, 16 minutes, and 26 seconds, the force of which ball threw him back on the floor, and he rolled under the bed which stood by his side, where he lay motionless, the mob from the door continuing to fire upon him, cutting away a piece of flesh from his left hip as large as a man's hand, and were hindered only by my knocking down their muzzles with a stick; while they continued to reach their guns into the room, probably left handed, and aimed their discharge so far round as almost to reach us in the corner of the room to where we retreated and dodged, and then I recommenced the attack with my stick.

Joseph attempted, as the last resort, to leap the same window from whence Mr. Taylor fell, when two balls pierced him from the door, and one entered his right

breast from without, and he fell outward, exclaiming, '*Oh Lord, my God.*' As his feet went out of the window my head went in, the balls whistling all around. He fell on his left side a dead man.

At this instant the cry was raised, '*He's leaped the window,*' and the mob on the stairs and in the entry ran out.

I withdrew from the window, thinking it of no use to leap out on a hundred bayonets, then around General Smith's body.

Not satisfied with this I again reached my head out of the window, and watched some seconds to see if there were any signs of life, regardless of my own, determined to see the end of him I loved. Being fully satisfied that he was dead, with a hundred men near the body and more coming round the corner of the jail, and expecting a return to our room, I rushed towards the prison door, at the head of the stairs, and through the entry from whence the firing had proceeded, to learn if the doors into the prison were open.

When near the entry, Mr. Taylor cried out, '*Take me.*' I pressed my way until I found all doors unbarred, returning instantly, caught Mr. Taylor under my arm, and rushed by the stairs into the dungeon, or inner prison, stretched him on the floor and covered him with a bed in such a manner as not likely to be perceived, expecting an immediate return of the mob.

I said to Mr. Taylor, 'This is a hard case to lay you on the floor, but if your wounds are not fatal, I want you to live to tell the story.' I expected to be shot the next moment, and stood before the door awaiting the onset.

WILLARD RICHARDS."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 2, 1862.

CULPABLE RETICENCE OF OUR ENEMIES—FUTILITY OF THEIR EFFORTS TO RETARD THE PROGRESS OF THE WORK.

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EVERY once in a while periodical and newspaper editors find a theme in "Mormonism" on which to write for the gratification of readers who, with tastes akin to their own, desire to see a system which they hate and fear uprooted and destroyed. The social and domestic polity of the Latter-day Saints is freely commented upon and condemned by individuals who are either ignorant of its workings and the principles upon which it is based, dishonest enough to wilfully suppress the knowledge they possess concerning it, or both united; while their

religious views are presented to the public perverted and distorted by interested partisans, who assiduously seek to vilify and misrepresent an innocent and honest people, in the vain effort to stop the progress of truth and accomplish the destruction of its adherents. The course pursued by our enemies—and their name is legion—has uniformly been one of dishonesty and untruthfulness, followed by persecutions the most bitter and relentless. Not satisfied with having driven the Saints from their various settlements, robbing and plundering them of their hard-earned and honestly-acquired property, foully and basely murdering their Prophet and Patriarch and other leading men, as well as the defenceless and unprotected aged, with women and children, they continue to pursue them with the vilest calumnies, and in their efforts to prejudice honest minds against the truth and stir up the hot passions of fiery zealots against them, employ means the most culpable and dishonourable. In this country, where mob violence is held in check by the strong arm of the law, the physical efforts of our enemies are restrained, but every means is used, no matter how dishonest or unfair, by those who have the ear of the public, to strengthen the prejudices already existing against us. Every slander that can be laid hold of is carefully and assiduously circulated, reprinted, and copied; and everything which would have an influence in leading honest minds to investigate our principles and polity is carefully suppressed, perverted, or sneered away. The idle tales of novelists and romancists, who are grossly ignorant of the subjects they write about, are received and recorded as grave and important facts; the worthless statements of apostates who for their iniquities have been severed from the Church, and the unfounded charges of corrupt officials, are received as important and trustworthy evidence; while, if an impartial and independent thinker and observer gives the world the benefit of his experience and observations, it is silently passed over, sneeringly doubted, or unblushingly denied by those who have not a tittle of credible information on which to base their denial. It is no unusual thing for editors, when making extracts from the writings of those who have treated on the subject of "Mormonism," to strike out, even from the middle of a paragraph, any passage which represents favourably the condition of the Saints, or bears an honest testimony to their uprightness, sobriety, virtue and rectitude. To speak of this reticence in language sufficiently strong to express our sense of the moral degradation it evinces, would pain us in having to unsparingly expose the turpitude of men who, while claiming to be honourable forget honour, honesty, truth, and even self-respect, in their desires to inflict injury upon us. Nay more, we would not wish to even justly employ the terms, condemnatory of their actions, which they untruthfully and dishonestly apply to the Latter-day Saints, and thereby seemingly descend to a level with them. Our labours are directed to the spread of truth and the inculcation of correct principles, and we hold dishonesty, falsehood, calumny, and vituperation too much in detestation to want even in appearance to be on the same platform with those who forget the dignity of man and descend to meanness and mendacity. But we are compelled at times to notice the course pursued by those who labour so untiringly for our vilification and destruction.

There is nothing original in the course pursued by them. It is that which has always been pursued by the enemies of truth, because it is the only one by which they can hope for success. But the history of the past might teach them a lesson if they would only learn and profit by it. The same spirit which prompts them to vilify and persecute the Latter-day Saints, moved upon the Jews to

crucify the Son of God, in the vain hope to stay the progress of the work he had commenced. The same reasons and the same spirit prompted men to labour for and accomplish the destruction of his Apostles and immediate followers, yet they had laid a foundation too deep and broad to be completely destroyed; and though their teachings were corrupted and mankind apostatized from the truth they had received, still the work which had been commenced revolutionized the very face of the world and gave a faith to unnumbered millions. And the same spirit has prompted all the persecutions and indignities which have followed the Saints in their efforts to establish the Kingdom of God in the last days; but, instead of the object desired having been gained, the truth has spread and triumphed, and a foundation has been laid which will endure forever. Men occupying positions as ostensible leaders of the people, are not aware of the fearful responsibilities they incur by pursuing a course of systematic detraction against the Saints. As the subject stands it will hardly admit of argument, for argument is useless where the right to be heard is denied; but they who wilfully and designedly seek to bias the minds of the community, and stir up their feelings to ungovernable rage against us as a people, need not be surprised if they themselves suffer from the tempest they have evoked. In the United States every means which could be employed were called into requisition to produce and heighten a feeling of hostility against us, which manifested itself in acts of mobocratic violence unparalleled in the history of any nation. In their madness they thought to destroy the Saints of God, but they only called into active life a spirit which is now destroying themselves; and the same results shall follow in any and every nation where the same persecuting spirit is fed and fostered. We do not entertain a doubt as to the continued progress of the work of God. Its destiny is recorded by the Eternal, and its growth shall be sure and permanent. But we mourn for the perverse malignity of men, who in their futile efforts to stay its progress descend to meanness beneath the dignity of humanity, which will eventually destroy them, and by their actions and influence prevent many noble-minded men and women from investigating the principles of truth, by which their minds would be disabused of existing prejudices, and through which they would seek peace and salvation. If our religious opinions are so outrageous as our enemies represent them to be, why is such pertinacity manifested to prevent them having a fair publicity? If they only require to be known that they may be rejected, why are such strenuous measures adopted to prevent the Elders from proclaiming them? Is it not because interested sectaries are afraid that the foundation on which they stand would be swept away before the promulgation of truth? because their craft is in danger, and they are afraid of earnest, honest men telling the truth, which would commend itself to honest minds and weaken the influence of error and superstition upon them? For years it was strenuously urged that we denied the revelations contained in the Bible, and that we grossly perverted the quotations made from it. These charges have been so often refuted that they are now rarely heard; but in their place, tales of sayings and doings in the settlements of the Saints are widely circulated, and their leaders are vilified and abused, of which the inhabitants of these lands can form no correct judgment, not having an opportunity of testing their validity. It is a fact that men can both utter and write falsehoods and perversions of the truth, though it seems such a thing is thought hardly credible when anything detrimental to the character of the Saints is uttered! But why is it that the testimony of impartial and honourable witnesses is often carefully suppressed, so far as the broadsheet

carries its extracts to its multitudinous readers, when that testimony is of a favourable character? We believe the answers to these questions will be of no dubious nature, but will readily present themselves to every reflecting mind. In vain are proceedings instituted and means employed to frustrate the designs of God and prevent the progress of his work upon the earth. It has been cradled in persecutions and lived; it has grown amid slanders, calumnies and misrepresentations and thriven, for the power of God has been with it continually; and it shall continue to grow, despite every wile and machination of the Enemy of mankind, until it has accomplished the regeneration of humanity and the reign of righteousness is established and recognized over the face of the whole earth.

ABSTRACT OF CORRESPONDENCE.

By letter from Elder J. F. Smith, President of Sheffield Conference, dated July 19th, we learn that the work is progressing under his care. A camp-meeting had been held at Barrow's Hill, near Stavely, when some opposition manifested itself on the part of certain religious(!) characters in that neighbourhood, who endeavoured to create excitement by holding a rival meeting on the ground where the Saints at first intended to convene. But the scheme defeated itself, for the most of the people getting disgusted left them and went over to where the Saints' meeting was held. Some considerable excitement existed in the neighbourhood in consequence, and the local Elders were subsequently mobbed when holding a meeting a short distance from the place. But he believes that good will result from it, as many are inquiring and being made acquainted with the principles who would otherwise have remained ignorant concerning them. On July 14th, a very interesting and profitable meeting of the Preshood was held in Sheffield, the report of which we have not space to give at length. The prospects for doing good in the Conference are cheering.

We learn by letter from Elder William Thurgood, that the work in the Worcestershire Conference is progressing, and, that the out-door preaching in that region is attended by attentive and respectable congregations, with encouraging prospects for an increase.

NEWS FROM HOME.

(From the Deseret News.)

TEAMS FOR THE EAST.—Yesterday (May 13th), in the forenoon, the teams from Iron, Beaver, Millard and Sanpete counties, going to the Missouri river, conjointly with a proportionate number from Juab, Utah, Wasatch, Summit, Great Salt Lake, Tooele, Davis, Morgan, Weber, Box Elder and Cache counties, for the purpose of aiding the immigration of the Saints this season, arrived in the city, producing a very pleasing sensation and imparting to the streets a lively and stirring appearance. There were collectively some two hundred yoke of oxen, most of them in fine condition. Of the number, as reported by one of the teamsters, twenty yoke were from Iron, nineteen from Beaver, thirty-two from Millard, and one hundred and twenty-eight from Sanpete. A better lot of oxen we have never seen at this season of the year. There were in the company about forty waggons well fitted up for the trip. As was the case last year, four yoke of oxen

are to be allotted to one waggon on the return trip, and the deficiency existing in the number of waggons will be supplied by purchases in the States. This company will soon take up their line of march over the mountains, and be followed by the others going on the same service in the course of a few days. The teams from Cache and Box Elder counties started some two weeks since, and but for the overflowing of the Ogden would have been the first to have reported at headquarters.

ROCK FOR THE TEMPLE.—Such has been the state of the roads for a long time, till recently, that hauling rock from the Little Cottonwood quarry for the Temple has been considered impracticable, or in other words, an impossibility. The granite blocks previously hauled have nearly, if not all, been squared and fitted for the places they are to occupy in the edifice, and for weeks there have been but few men working at the stone-hewing business for the want of rock. Last week there was one team hauling from that quarry, and it is expected that shortly, now that farmers have nearly completed their seeding operations, and the roads between the city and the quarry are becoming quite passable, that the hauling business will be resumed with vigour, and the clattering sounds produced by the stone-cutters be heard again on the Temple Block, cheering those who have an ear for such music. The stormy weather experienced during the winter and spring has not materially affected the quarrying business, and there are, as reported, some twenty men constantly at work in the quarry, and it is said that it will take a long time, with all the teams that can be mustered, to haul away what rock there is now in readiness, and the quantity will daily be increased until the teams intended for hauling recommence the work.

C O R R E S P O N D E N C E .

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ENGLAND.

LEICESTERSHIRE CONFERENCE.

Leicester, July 17, 1862.

President Cannon.

Dear Brother,—Knowing the anxiety you take in the development of truth, and the pleasure it gives you to hear of the success attending the labours of its advocates, I consider it my duty to inform you how matters are moving in the Leicestershire Conference.

The emigration of this year carries with it over 30 Saints from this Conference, and I feel happy in saying that their places are gradually being filled up with those who do credit to the cause. There are those coming back who once trod the path of the faithful, but in an unguarded moment stepped aside therefrom, realizing that in truth to-day there is all the beauty, excellency, and power to save as there ever was.

The Saints in this Conference are

like others, labouring under a great many disadvantages, such as scarcity of trade, lowness of wages, dearness of provisions, &c.; yet, in the midst of these untoward circumstances they are, with very few exceptions, striving to do their best, and I can truthfully say that they are a kind, honest-hearted set of people, evincing in all their movements feelings of devotion to their God and his cause deserving of praise.

The extent of this Conference is pretty wide, comprising Leicestershire and a portion of the shires of Rutland and Northampton. The country looks beautiful, and is very prolific, its general appearance reminding me very much of Scotland's "bonny woods and braes." Leicestershire has been and is yet, either more or less, one of the strongholds of Roman Catholicism. A monastery, nunnery, and reformatory school, (each very extensive in proportions) occupy their respective positions within

its boundary, subject to the Roman Catholic rule of faith. A short time ago I visited the monastery in company with a few others. On entering we were kindly received, and with much courtesy shown through the entire building, by an honest and intelligent-looking young man, belonging to that order of monks. He told us freely of their customs, mode of living, form of worship, &c., the peculiarities of which enhanced his statements with a degree of interest. One thing attracted my attention more than any other: it was the figure of a very large tree, representing the church of Rome as the trunk, while the numerous branches showed the many religious systems that had sprung therefrom. Each branch bore the respective names of the various denominations. High on the top I could see a branch entitled "Mormonites," but distinguished from the others by being broken, hanging only by a slender twig. I could not help giving the artist credit for putting this branch so near its right position, the top of the tree, and that its connection with the others at all was to draw from them the little sap of truth they had, leaving them to fade, wither and die. On leaving I asked our guide a few plain and pointed questions, and the answers given confirmed my inward convictions, namely—that the cunning of priestcraft supported such institutions, while ignorance, and that alone, kept controlled their lonely occupants.

Since my leaving the Liverpool office in April last, to take the Presidency of this Conference, I have laboured with much satisfaction to my own feelings among the Saints and others, realizing all the time that my labours are appreciated by those who love to do right. The Presidents of Branches and Priesthood generally are united with me in their exertions to disseminate truth among the people. Out-door preaching is attended to in various parts of the Conference, and is listened to with marked attention by large and respectable congregations, while the meeting-rooms are well filled with Saints and inquiring strangers. I feel convinced that many of the seed of Israel dwell in this part of the world who would willingly obey the Gospel, but dare not, in consequence of their dependence for

a livelihood on those who hate the truth. I can feel for those in bondage, and in sympathy say, How long, O Lord, will the votaries of luxury oppress the honest poor, and priestcraft's cankering reins curb the divine aspirations of the soul? Not long. As time advances it tells a tale that's cheering as to the prosperity of the future.

I was much pleased with the friendly visit paid us by President Bigler. Though his stay was short, the good time we had and the instructions imparted shall be kept in fond remembrance by all who had the pleasure of his society.

Praying that Heaven's prosperity may attend you and all my late associates in the office, I remain yours faithfully.

ALEXANDER ROSS.

MANCHESTER CONFERENCE.

Manchester, July 19, 1862.

President Cannon.

Dear Brother,—I take much pleasure in reporting to you the condition of the Manchester Conference at the present time, the more so, because our progress gives us reason for thankfulness that the blessings of our God have attended the efforts of his servants to do good in this part of the Mission.

On Sunday, June 29th, a meeting was held at Bolton, at which nine Branches were represented, and the reports from them were of a satisfactory character. There was a great portion of the Holy Spirit enjoyed by all present, and, I do not think I ever felt greater freedom of speech in any place than I did when addressing the Saints on that occasion. Elder Lythgoe, the Travelling Elder, and others of the brethren spoke, and both Saints and strangers enjoyed themselves much, while all participated in the good Spirit shed abroad in our midst.

On Sunday, July 6th, another meeting of the same kind was held in Ashton-under-Lyne, where six Branches were represented, and at which we were blessed with the presence and teachings of brother C. W. West, it being the first meeting he had attended after his arrival from Zion. The reports given in were of a cheering character, intimating an increase by baptism in some Branches

amounting to more than the number emigrated from them, though that was considerable, in the short time which had intervened from the departure of the emigration till the date of the reports. Exertions were being made to spread the Gospel by out-door preaching, and, in many places, the people had listened with much attention. The old feeling of opposition appears lulled to sleep for the present.

On the following Sunday, July 13th. we held a similar meeting in the Masonic Hall, Oldham, where we were again favoured with the society of brother West, as well as with the company of brothers E. L. Sloan and J. C. Graham. Here again the reports were of a very favourable character, three Branches being represented. Prospects were reported as being very bright. In one of the Branches, it was stated, a sectarian chapel had been thrown open for our Elders to preach in. A good spirit prevailed throughout the day, and the teachings given appeared to be appreciated. Large audiences characterized the meetings on the three Sundays, and quite a number of persons unconnected with the Church attended, who paid marked attention and appeared very favourably impressed with what they had heard.

As you are aware this Conference is situated in that portion of the country which is now suffering most severely from the American struggle, yet the Saints do not complain. They realize that it is but the fulfilment of prophecy, which they have long been looking for, and having confidence that the Lord will overrule circumstances in behalf of his Saints they are striving to increase in faith and good works, which gives me continual joy and satisfaction.

Praying God to bless you continually, I remain yours in the truth,

J. M. KAY.

SCOTLAND.

EDINBURGH CONFERENCE.

Edinburgh, July 11, 1862.

President Cannon.

Dear Brother,—I am aware that you have been well posted on matters in general, appertaining to the Scottish Mission, and I hope that a few lines about affairs in this Conference in particular, may prove of interest to you.

I have laboured in Scotland since my arrival in the British Mission, and for the past six months, have presided over the Edinburgh Conference, trying in my weak way to promote the interest of God's kingdom. My health during a portion of the time has not been so good as I could desire, yet I feel that I have been blessed in strengthening the union of the Saints, as well as in trying to make known the plan of salvation to such as were willing to hear and embrace the Gospel, consequently I do not feel that I have been a burthen upon the Saints or mission. My policy has been kindness towards the Saints, lifting up such as felt cast down, and exhorting the Saints to be kind to each other, and also to their neighbours—setting such examples as are worthy of imitation. The same policy has been urged upon the Travelling and local Elders, and the effect has, so far, been good. Wherever the spirit of kindness has been put in practice, union has increased; and I believe the Gospel will spread in proportion with the increase of union amongst the Saints.

Out-door preaching is kept up whenever the weather permits. Thus far good attention has been given by the people, and a few have attended our Hall meetings.

I have just received a Statistical Report of the respective Branches in the Conference, showing the number of members and officers to be 491; 40 have emigrated, and 60 have been baptized. Several have been baptized since the commencement of this month. I baptized seven individuals last night in the sea not far from a town called Joppa. There were those with me on the occasion that would share their hospitality with me, as freely as did Simon the tanner with the Apostle Peter. I afterwards lodged at the house of one Peter a shoemaker. It gives me pleasure to state that, considering the hard pressure of the times, the Saints are doing well, and many will emigrate next season, if times get no worse.

I will conclude, ever praying for your prosperity, with kind love to my old friends, brothers Bigler and West, and those associated with you in the office, I remain your brother in the Gospel,

GEORGE PEACOCK.

SUMMARY OF NEWS.

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AMERICA.—The latest advices from Washington describe the state of feeling in the capital as one of great despondency. General Marey, chief of M'Clellan's staff, had arrived there, and the greatest exertions were being made in all quarters to bring up reinforcements to M'Clellan's army. The position of the Federals was generally understood to be most critical, and it was reported that only the prompt arrival of reinforcements could save it from irretrievable disaster.

CHINA.—A private telegram from Hong Kong, dated 11th June, states that disastrous news had arrived from the north; that the allies had retired on Shanghai; and that imports were unsaleable. The *Globe*, in a leader, says—“We have reason to believe that trustworthy advices have been received, corroborating in the main the private telegram from Hong Kong, stating that the French and English forces had met with a check from the Chinese rebels, were compelled to retire on Shanghai, and obliged to give up the positions from which they had previously driven the rebels. There are rumors that this movement has been accompanied by serious loss, but beyond the fact of a reverse and a retreat to Shanghai there is no authentic information at present.” The China mail, which arrived at Bombay on the 19th ultimo, is said to have brought an urgent demand for troops to be sent from India, our small force at Shanghai being considered in a somewhat critical position. The Taepings have repulsed the allies with loss, and killed the French Admiral Protet.

FRANCE.—The *Patrie* asserts that France and Russia have decided on pursuing a common course of conduct on the Servian question. The *Presse* states that the number of men forming the French expeditionary force to Mexico will be carried up to 30,000. The *Patrie* also states that Admiral Jurien de la Graviere and General Forez will embark for Mexico in the beginning of August. The *Pays* of July 23, announces that General Forey will embark at Cherbourg on Monday next for Mexico. The *Pays* also states that the principal conditions of the French treaty with Cochin China are the cession to France of three provinces, together with an indemnity of 20,000,000*fr.* and liberty of worship for Christians.

ITALY.—Turin, July 21. The Government, fearing some armed bands which had left Genoa might attempt to disembark on the Tuscan coasts, concentrated the necessary force to prevent any such disembarkation. These apprehensions were however unfounded, and tranquility has not been disturbed.

MEXICO.—A letter in the *Moniteur de l'Armee* says, that the conduct of the Mexican Government towards foreigners is more oppressive than ever. A battalion of marines has been sent from Guadaloupe to Mexico, to reinforce the French expeditionary corps. The reinforcement to sail from Cherbourg to Vera Cruz will consist of 10,000 men and 1800 horses. Nineteen ships at Cherbourg, and eight at Toulon, are getting ready for the transport of the troops. The iron-cased ships *Normandie* and *Couronne* are to proceed to Mexico. Vera Cruz dates of the 2nd ultimo have been received *via* Havana. The French surprised and routed a large body of Mexicans under Ortego and Zaragoza, who returned and attacked the French on the 15th, but with no definite result. There are large Mexican guerilla bands between Tejeira and Vera Cruz. The French supply trains, with their escort, for Orizaba had been captured. Several French and Mexican steamers had gone to various Mexican ports, demanding the people to declare for Almonte, but in all cases they had refused to do so.

MONTENEGRO.—Ragusa, July 22. On Friday and Saturday last, 50,000 Turkish troops attacked the Montenegrins, who, numbering about 15,000, and being short of ammunition, fell back on the line of Sagaratz. Both sides suffered heavy loss but the advantage remained with the Turks.

INDIA.—Bombay papers of June 28 state the Government of Bombay has received a telegram of a battle between Dost Mahomed and the Heratees. Nothing definite is known, but it is believed the Ameer has lost several chiefs of note.